

Assessing the Role of Community Schools in Nairobi's Slums

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Acronyms

PPA.....	Prince of Peace Academy
HH.....	Heart to Heart
KA.....	Karama Academy
ELCK.....	Evangelical Lutheran Church in Kenya
FPE.....	Free Primary Education
CBO.....	Community Based Organisation
CRE.....	Christian Religious Education

Introduction

Education is an important vehicle for social mobility and remains a crucial step for those living in a developing nation to move their families out of poverty. In Kenya, education is an opportunity whose quality and access is not guaranteed for the majority of its citizens. Kenyans who are struggling to feed themselves and their family may question the value of buying a school uniform and books for their child to attend a school that is so overcrowded the teacher does not have the time to invest properly in them. Children out of school remain idle, sometimes assisting their parents in begging or engaging in illicit activities involving crime and at times drug abuse. The government has recognised this problem and established goals to rectify it, but sets the same standards of preparing more teachers that it has since the country gained its independence. This is not the end of the story however. Sometimes, communities come together to take action for themselves through community schools. This research was inspired while walking through a Kawangware slum with a Heart to Heart volunteer. I stood in front of the small community school called Prince of Peace, wondering what importance the school had for the surrounding community. Was the school ultimately of little value for the people who were in dire poverty or was it a gem in the ocean providing them with hope beyond measure for their children's future? I had a burning desire to discover the answer.

Background

The role of any school on the most basic level is to educate its students. In measuring what community schools meant in the slums of Nairobi, I wanted to understand more broadly, what education meant in Kenya, specifically indigenous education. This inquiry would take me before the period of British colonialism, acquainting me with some of the processes that societies around east Africa did to prepare the next generation. It would also show me how colonialism underdeveloped these practices by shoe-horning western civilisation and discrediting local institutions. Then, I would see how a post-independent government would further undermine the locally-driven education initiatives. This would be the context of my research, the time Kenyans live in now is one of a challenged public school system with many Kenyan communities taking the education of their children into their own hands.

Kenyan School System

The schools system follows the 8-4-4 format. Kenyan students start in nursery class up to class 8. Following primary school they enter into secondary school starting at Form 1 and going up to Form 4. After Form 4, they attend a college or university to attain a four-year degree. Post-graduate opportunities through a masters, a doctor of philosophy or a law degree are available as well. Students attend either public or private institutions.

Public Schools

The Kenyan constitution promises free and compulsory education for all children manifested in their public school system. Unfortunately, public education does not reach much of its intended population, because although the education is free, uniforms, books, toilet paper and other costs make affording an education challenging for impoverished families. Even for families who can brunt the costs of school fees, the quality of public education is limited because of overcrowding. The excessive amount of students limits a teacher's ability to connect with a student

and enhance their learning properly. This problem is exacerbated by the fact that there are not enough teachers in Kenya to reach the students.

Private Schools

Private schools — considered unaided in the Kenyan constitution — offer educational opportunities outside the government system. Because they are privately run, the amount of students and the quality of education can be superior to what is offered in Kenyan public schools. The best private schools in the country are comparable to the highest level of global education. The children who attend these high-quality schools are usually the offspring of Kenya's elite or expatriates who are temporarily staying in Kenya or have moved there permanently. Private schools have a connotation of being better institutions than public schools but in reality they have a wide range in quality. There are some private schools that may be more affordable than the public schools but face similar conditions as the public schools in terms of overcrowding. In some cases the teachers may be unqualified to do their work.

Community Schools

Community schools are private schools usually created by a local initiative. People in a given community will pool together resources in order to build an educational institution. Some people build the school on their own, while others utilise support from other sources, sometimes international. Community schools can vary in quality. Some community schools face overcrowding, unqualified teachers and mismanagement of funds. Ultimately, the standard held for a given school is determined by those who started the school.

Nairobi Slums

Kibera and Kawangware are the sites of my research and are where two of the larger slums in Kenya are located. In both areas the living styles can widely range. There are some people who chose to live in the slums for personal reasons although they may be in a financial position to leave

to a nicer neighbourhood. There are however, sections of both of these places that are nice environments. The slum areas however are anything but nice. Poverty is endemic to the area with danger lying in almost every corner. Many water sources are contaminated, the facilities for human waste are generally non-existent and diseased animals roam freely. In addition, incidents of crime are common and many families do not eat regularly. Almost none of the residents of the slums have stable jobs and receive very low pay for the jobs they can find. Resources are limited and investments are carefully chosen.

Contemporary Education

Since Independence, education in Kenya has been seen — at least theoretically — as a catalyst for national development. Education's role in preparing a strong workforce and intellect citizenry has always been valued in the documents of Kenyan law. Unfortunately, the implementations of Kenya's education policies have faced the consistent challenge of overcrowding, under-resourcing and high costs for the surrounding community. These limitations have severely limited the opportunity for education to serve as a catalyst for anything positive. These struggles have prompted citizens to rely on their community collaboration to create community schools for themselves. The underlying inquiry driving this research project is: *How can the energy of locally-driven initiatives be channeled to developing lasting solutions for Kenya's national development?*

Problem Statement

Poverty

Kenya's education struggles are closely tied to its economic development challenges. Currently, Kenya lacks ownership and innovation in economic development. In many sectors, such as clothing and agriculture the country lacks the ability to establish a strong domestic market. Because of this, Kenya's economic development is in a state of relative retardation. Weak domestic markets have fueled a staggering unemployment rate of 40%. Thousands of Kenyans been forced to enter the informal sector with micro-businesses that have small returns, large uncertainty and a high failure rate.

For families dwelling in urban slums and dealing with the challenges of poverty, education is not guaranteed for their children. The children do not have access to the best quality of education in the country. Some of the best options for schooling in Kenya are through high-end private schools and many families in the elite send their children to boarding schools abroad. For children who can afford public school, the challenges of overcrowding and lack of instructors disrupts their education quality.

Access

Financial challenges lead to another central problem in Kenyan education: access. Marginalized communities in rural areas and the informal settlements of urban areas have historically faced fewer options than Kenyans whose ethnic group had a representative in the government and contemporary setting Kenyans for whom public education is not affordable or practical. In a 2005 UNESCO report, Kenyan teachers in Nairobi county said they were not ready for the influx of students who entered primary school following the Free Primary Education Initiative of that administration. FPE has ultimately not benefitted the poorest of the poor in Kenya because its implementation did not adequately anticipate the number of students who would come.

This struggle has in part inspired community based organizations to launch educational centres for youth to provide them with some basic educational services and empower them to become economically mobile.

Objectives

The objectives of this study:

1. Describe Kenya's policies relating to educational development
2. Establish the role of Community Based Organizations in educational development.
3. Describe Heart to Heart's management and operations process.
4. Identify the social challenges that community schools alleviate for their students.

Literature Review

Vision 2030

Vision 2030 is a development plan for Kenya to drastically increase its global economic position by heavy investment in social and political initiatives. Launched by the Grand Coalition Government in July of 2008. The Vision includes several plans integrating different ministries of the Kenyan government and engaging in reconstruction and reorganisation of some spaces and vigorous innovation in other sectors particularly its investment in technology infrastructure.

I looked through specific initiatives in regard to education to see where the Kenyan government has professed an interest in reinvigorating their educational system. Although there is consistent demand to radically change the countries education, there seems to have been equally consistent problems.

Vision 2030 showed 7 social projects that the government is working on to develop its education sector, although there are key details that were not available on the site such as: how much money is dedicated to the programs and a specific timeline for completion of the tasks. It was surprising to find that no education initiatives were under the economic pillar of Vision 2030 since a large challenge in Kenyan education is access.

Constitution 2010

The 2010 Constitution is another piece of legislation from Kenya that represents hope for changing the country's destiny. One of its successes is that it has become something for Kenyans to look forward to for their country becoming steadily more progressive.

I searched the document to see what it said in regards to educational development or, more broadly, what it said about education. Being a strict legal document, its comments on education

were not extensive. They mostly concerned the rights of education and their guarantees of these rights for all people of Kenya.

As a document that only spells out rights, its proclamations raise many questions and criticisms. All those the rights to education for all are promised *de jure*, the economic state of Kenya severely limits many from equitably gaining access to a quality education particularly those who live in rural areas or in the impoverished areas of the cities.

Kenya Education Act

The Kenyan Education Act — being a much more specific piece of legislation than the 2010 constitution — prescribes the details for how education is operated in the country. Moreover, it includes the processes of management and registration for different kinds of educational institutions. I used it to understand the process of registration of unaided schools like Karama and Prince of Peace and the legal requirements attached to it.

This process of registration was my main focus, as I was gaining a prospective on what my research subjects had to go through during their journey to become officially recognised community schools. I found that the process of certification of unaided schools was heavily in the hands of the Minister of Education. One positive aspect of this focus is that it allows the Minister to expedite the process of expanding educational opportunities for Kenyan children, which is a major challenge Kenya must overcome considering the overcrowding of schools and the large number of children who simply do not attend school. One negative aspect is that the Minister's ability to expedite speedily could be neutralised if he or she receives a large amount of applications. Another negative aspect is that there is a weak checks and balances system for certifying community schools even at the local level they are created at.

Indigenous Education in East Africa: The Present and the Future

This text discusses the nature of indigenous education in the east african area that would become Kenya showing how african youth were prepared for most of life's challenges by their elders. It contextualises the vast depth and degree of education that indigenous east african communities conducted to invest in their children.

I valued this text because it did not frame education in East Africa beginning from European missionaries or the colonial administration. It instead, recognised, validated and explained the institutions that east africans had in place following years of imparting knowledge of law, custom, language, medicine and environmental science. This information was helpful for my exploration of how African communities have historically educated their children.

De-educate in order to Re-educate: An Assessment of the boarding school system of education in Kenya

This essay looked at how the history of boarding schools in Kenya has been connecting to removing Africans from their cultural environments to indoctrinate them with western perceptions. It was helpful to illustrate how the British colonial administration underdeveloped the traditional socialisation processes East African communities had for preparing their youth to become adults, battle oppressors and live in harmony with their environment.

The article was an excellent insight into the deeper implications of the missionary presence and the nefarious intent of the creation of boarding schools in Kenya. More startling was my realisation of how boarding schools have sustained if not increased their level of prominence and prestige in contemporary Kenya. Boarding schools are still seen as places for Kenyan children to receive the most competitive education. It also forced me to wonder how indigenous education tends to subside with the rise of western influence.

Education in Kenya

Education in Kenya is education-centric and focuses on policies, commissions and other aspects of education in Kenya. It also discusses the Harambee Movement and the newly independent Kenyan government's public and private perspective of it. The text details how although many politicians would support the self-help initiated schools, the government did not support their proliferation.

I used the book to inform writing my background and tracing community initiatives to educate Kenyan youth. It was somewhat shocking to see the degree of which the Kenyan government, particularly the Ominde Commission disliked Harambee schools. Admittedly, as I continued in my research, I saw how important it was for a nation to focus on a strong public school system more than relying on the ingenuity of its people. However, I still could not help but feel that the best course of action for the Kenyan government was to support these schools, especially since it was publicly encouraging the creation of them.

Methodology

I conducted this research through three central processes of data collection. One process was through personal observations of research subjects. The other process — where I gathered the majority of my data — was by interviews of varying depth with the research subjects. Finally I did thorough desk reviews of policies and Kenya's education history. This research because of predetermined time limitations was not intended to be a large representative endeavour. Instead, I utilised a concentrated, in-depth study of a few subjects which will yield data on the strengths and weaknesses which these particular subjects are operating. Perhaps, the data I have gathered will inspire research on a larger scale for the role of community schools in Nairobi's slums.

Objective 1: Desk Reviews

I tackled this objective by first reading texts that traced the history of education in Kenya from the indigenous heritage, through British colonisation and the independence era onward. I conducted extensive desk reviews of Kenya's current laws as well as its new initiatives on education to understand what education means in a contemporary context.

Objective 2-4: Observations

My time was divided between Kawangware and Kibera but most of it was in Kibera. I noted personal observations of interactions within both places to detect further nuance between the two slums in ultimate organisational impact. I looked at how HH ran as a CBO, how did the staff feel about assignments, how did the staff complete their assignments, was the organisation organised enough to complete its tasks in a timely and quality manner. I used this method to keep an open mind for receiving data that does not only come through my interviews which will be the source for a majority of my data.

Objective 2- 4: Interviews

I conducted several interviews both in-depth and key-informant with the staff and management of Heart to Heart, the teachers and administration at Karama Academy and Prince of Peace Academy respectively and five parents with students at each of the schools. The parents were each residents of the slum where their school was located.

For Heart to Heart, I used prepared questioning on process and programming within the organization. Heart to Heart management in my study was the individuals who lead and manage the operations and programming for Heart to Heart. I spoke with them to understand what Heart to Heart was by understanding its mission, history and operations. There were three managers I spoke with. Heart to Heart's staff, I found, were very important links to understanding the community organisations efficacy. Most of the staff had been volunteering for a short period of time, but all had met with several families in the slums and were familiar with the struggles these families were facing. Some of the staff had candid perspectives on where they thought they were succeeding or failing in the organisation. I spoke with two staff members and volunteers. I have included volunteers in the staff category because they all have substantially similar tasks but some are students and are not intending to commit to a position there.

Karama Academy is a partner of Heart to Heart with 50% of its enrolled students being sponsored by Heart to Heart. In Karama Academy, I spoke to three current teachers. One of the teachers was also the lead administrator for the school. His title was Head Teacher. Two of the teachers were strictly teachers in role but taught several different subjects. One teacher had a degree in Elementary Education. The other was saving money for school to earn a degree. I also spoke with the accountant for Karama Academy who is a foreigner from the United States. She was the interim-Head Teacher for Karama before the new Head Teacher was hired. I also spoke to six parents with students at Karama Academy. All parents were mothers. They were all residents of the slum the school was located in — Kibera.

Prince of Peace Academy is an educational startup in the process of becoming an official community school launched by Heart to Heart in January of 2014. At Prince of Peace, I tried to keep data collection parallel with data I had collected at Karama Academy. I interviewed three teachers. One teacher was also the lead administrator called: Head Teacher. One teacher was an Assistant Head Teacher and the final one was a full time teacher. I also spoke to five guardians whose children attended Prince of Peace Academy. Three guardians were mothers. One was a grandmother and the last was a father. All of them lived in the slum the school was located in — Kawangware. I spoke with the parents here, as I did at KA, to assess the role of the community school in their family's life. The parents range in how long their child had been a student at PPA.

Scope and Limitations

This research project yielded much more data than initially expected, but not enough data to make substantial policy conclusions. The project was crafted to be more of a concentrated study than a broad-based one because it was understood at the onset that the timeframe for the research would be roughly six weeks. The insights provided can ultimately determine whether further research can be done, and how KA and PPA may increase the efficiency and efficacy of their respective community schools.

Some realisations about how the research could be expanded or retrieve more holistic data arose during the course of the project. It was seen that most of the perspectives about the school's role came from stakeholders of the school rather than the beneficiaries. Although the parents share perspectives in this research there were not students interviewed about what the school meant for them. I felt that since most of the children were very young, their answers may have not been adequate or the time frame would not be conducive to asking enough children. However, this would be a helpful angle to investigate.

Although, there has been research done in this time frame that has attained more data, I personally feel that with more time, I could have done more research for the contextualised analysis. I was able to attain critical information on community education history in East Africa, but with time I could have gathered more in-depth data.

If there were more schools in the research, the data would be much more reliable for attaining actionable information. I learned from my interviews with community school administrators that community schools differ drastically in organisational culture and impact.

Parents were the lifeline for what the services the school was able to provide for the community, but they were difficult to speak to together. Originally, I had desired to have a focus group discussion with parents, but I had to conduct interviews because many parents were too busy working to have time for an interview. The families that attended these schools had severe financial

challenges and work was too important to miss. I was fortunate to be conducting my research when graduation ceremonies were taking place. Many parents came for this event and gave me some time to talk with them. Some of the parents however were not conversant in english and did not understand my questions. I was able to rely on two Heart to Heart volunteers at separate times to translate my questions to them.

Data and Analysis

Kenya's Education Policies

Constitution 2010:

The revised Kenyan constitution guarantees every Kenyan the right to education under Economic and social rights: section 43(1) subsection “f”. Free and compulsory education is guaranteed under section 53(1). As shown by further research, these rights while promised are often not enjoyed because of limited resources.

Vision 2030:

The official government website of Vision 2030 describes it as “A national long-term development blue-print to create a globally competitive and prosperous nation with a high quality of life by 2030”. The vision is composed of several goals anchored in economic, social and political governance initiatives.

According to the link to data on the Kenyan Government's 2030 there are 7 social projects linked to enhancing Kenya's education system. The goals are mostly concerning physical reconstruction and expansion of already existing learning institutions. Another goal is the recruitment of 28,000 additional teachers presumably as a way to diffuse overcrowding in Kenyan public schools. Refreshingly, there are initiatives concerned with addressing another problem of access to education in Kenya. For example, Vision 2030 expresses the establishment of a Voucher system program for five of the poorest districts in the country. There is also the goal to construct or rehabilitate at least one boarding school in each constituency in the arid and semi-arid lands.

The web link does not detail how much money is dedicated to each initiative and does not clearly state a timeline for the goals, although 2030 is most likely the deadline.

Kenya Education Act:

Part four of the Kenyan education act concerns the registration of schools that are not receiving public funds which pertains to Karama and Prince of Peace Academy which are private schools. Despite their position as unaided schools, they still must apply for registration from the Ministry of Education in addition to adhering to other requirements.

Applying for registration is not an immediate process. The registration process is clarified in section 15 of part four. Schools are first provisionally registered for a period of 18 months once the Minister of Education is satisfied that:

- A. The establishment of the school is consistent with the needs of Kenya and the economical and efficient provision of public education; and
- B. The premises and accommodation are suitable and adequate, having regard to the number, ages and sex of the pupils who are to attend the school and fulfil the prescribed minimum requirements of health and safety and conform with any building regulations for the time being in force under any written law; and
- C. the manager is a suitable and power person to be the manager of the school.

Ultimately, much of a school's registration is up to the discretion of the Minister of Education. This can expedite the process of educational institutions formally working toward educating students.

The same section that details provisional registration qualifications gives the Minister of Education discretion to register the school at the outset without provisional registration. However, following the general provisional registration, if at the end of one year from the provisional registration of a school the Minister is satisfied with the level of instruction at the school, the Minister can register it.

The Minister may require that an unaided school apply for creating a Board of Governors for the school. The Minister can at any time following registration close the unaided school if it fails to comply with A-C of section 15(1) or

(b) is a place in which efficient and suitable education or instruction is not being provided;
or

(c) is being conducted or managed in a manner which is, in the opinion of the Minister, prejudicial to the physical, mental or moral welfare of the pupils of the school, or to peace, good order or good government in Kenya; or

(d) is a place in which a person is teaching who is not registered in the register of teachers kept under section 7 of the Teachers Service Commission Act (Cap. 212) (now repealed) and is not exempted under section 22 of that Act from registration; or

(e) fails to conform with regulations made under section 19; or

(f) has not complied with a condition imposed under section 15(3),

The Minister can also provide a written notice to the school manager about the areas where a school is faltering and give a maximum of six months for the manager to remedy the issues. The Minister can also call for the immediate closure of the school.

Community Based Organisations and Educational Development

Central to my research was unraveling how Heart to Heart as a community based organisation supported the educational initiatives of the community schools I studied. This support would translate to its role in educational development. I found the information by interviewing

Heart to Heart and community school management and understanding the dynamics of their relationship.

Before seeing how community schools work in a modern context, it is important to see what community education meant for Africans historically. Indigenous communities of the geographic area that came to be known as Kenya educated their children with sophisticated social structures imparting important lessons for life. In *Indigenous Education in East Africa: The Present and the Future* the author describes how “One aim of [indigenous] education was to transmit, conserve and perpetuate from one generation to the next the culture of the ethnic group.”(39). Cultural preservation and identity building, as traditional African customs understood, are integral to socialising individuals into a community.

In addition to education serving as a way to guide the next generation in regards to culture it also functioned in other important ways. For one, it acclimated “children to their relevant physical environment.”(39). This education was used in the past for survival and in a contemporary context, could be maximised for teaching sustainability and waste management. Unfortunately, today much of Kenyan culture carries a negative attitude toward waste. The government has not established an effective waste management system and a walk through the slums or surrounding neighbourhoods shows that a culture of exploitation and disrespect of land has seeped into the mindset of a majority of Kenyans. African communication was more than just practical however, it very importantly passed on philosophical lessons for the children in addition to intellectual themes such as law, history, custom and language (40).

Slightly before and during the British colonial administration, this identity construction was directly attacked by missionary schools. In an article on the the Kenyan boarding school system, author Dr. Kasiera unravels the negative role boarding schools in Kenya have played in terms of cultural development in children. He notes how “one of the chief reasons for starting boarding schools was to bring up the students...in isolation from their African environment.”(61). He goes on

to observe how the boarding school were seen as “tools of eradicating” African religious beliefs, ritual observances and cultural practices.

An integral element of Dr. Kasiera’s analysis is that these structures have held to tightly to many of their original operational cultures and the negative struggles of the past have carried on to today and limited Kenya’s development. He describes one problematic sentiment during the colonial era that carries into today as well which is the lack of concern about actual learning rather than simply earning certification: “Parents were happy if their children elected in examinations respective of the content of the curriculum,” a curriculum he continues that was based on the British system and served the interests of the colonialists (64-65). This observation follows the analysis of systems built for Kenyans that do not have the interests of Kenyans at heart. By sustaining these systems, Kenya only hurts itself.

Moreover, the British colonial structure used all of its power to destroy this system and replace it with a system that instead separated them from their culture. Despite the pressure however, community schools were developed by indigenous persons to provide culturally conscious education. Unfortunately, British schools received the most credibility and therefore offered more for Africans in terms of economic mobility. The Independence era brought new forms of community education in the form of Harambee schools, where members of the community pooled resources together to provide education for their children. The 1960s saw a dramatic resurgence of independent schools at the secondary level. Parents showed “determination to provide educational facilities beyond what the government could support.” It was not east for these schools to build themselves up however as “establishment of any schools without the approval of the Ministry of Education was officially illegal,” (86). A review of the initiatives responsible for ushering in Kenya’s new educational system shows that the governments underlying attitude toward Harambee schools.

The Ominde Commission was charged with creating the public education system in Kenya.

“Education in Kenya” states that the Ominde commission did value education as it was significant for the originality of its recommendations for the “role in national development which it assigned to education,” (89). In regards to Harambee schools however, the Ominde Commission sympathised with them “in theory” but the report they compiled warned that the growth of Harambee schools was “likely to produce strong local and tribal feeling” disruptive of building unity in the new nation. The commission also said it was “in conflict with the national development plan, and would lend to unemployment and disappointment for many” (89). In fact, the commission “strongly urged the government to arrest and control any further expansion of Harambee schools.” This aggressive urging illustrates much of the clandestine attitude toward the support of community education initiatives that were locally-driven. The Kenyan government was focused on building its internal system and did not do enough consideration of how the government could collaborate with Harambee schools to absorb them into the public school system.

The government carried this attitude throughout the years. Even the 1970-74 Kenyan Development Plan expressed the hope that Harambee schools would soon die because of local community expense (91).

In relation to Karama Academy, HH connection lies with its role as the social service support arm to the church that created Karama Academy — the Evangelical Lutheran Church in Kenya. HH partnership with KA manifest mostly in its gaining sponsorships for half the student population.

Currently, KA is in a stage of building its own self-sufficiency. KA’s goal is to have 2/3 of parents pay school fees and 1/3 sponsored. Once a month, HH pays for sponsored children at KA, covering uniform, school fees, exercise books and exam fees. HH’s volunteers also regularly check on sponsored students and conduct updates for the sponsors.

“a mother to prince of peace”

Prince of Peace Academy has a deeper relationship to Heart to Heart. PPA is the brainchild of HH's director who describes it as: "a mother to prince of peace". PPA has 215 students 74 of which are sponsored while 141 pay the small fee, though the director says the parents who are paying are not consistent. PPA currently has some students who have never paid because of the poverty. Some students have left and not returned to PPA because they have no money.

Heart to Heart's Operations and Management

HH was started in 2006. Sylvester Opiyo and Mary [E.] first worked on Uhuru Highway, when a woman from Kawangware with three children came crying to the office. She said she had not eaten in the last three days, in the process said she was HIV positive. Mary went to visit her in Kawangware and realised some of the other challenges people were going through. In the process, she learned that many people in Kawangware are going through similar challenges. At that time there was no social support arm of the church but there were many needs, causing them to wonder what they can do to make it better. They shared with friends in the church in the United States and developed a partnership to share information and respond and group was formed back there and name work US suggested Heart to Heart.

They also officially registered their community based organisation with the Kenyan government using a form from the attorney general office. In addition, they needed to create a constitution and get name approval. After about 3 months of application work and establishing several members and directors, they were classified as a CBO.

As a requirement for being a CBO, HH must declare all financial transactions for the year and provide a summary for their audit. Although taxes are slightly higher for 2014, CBOs are generally cushioned in terms of taxes. HH is not a profit-making organisation.

“we are helping the government to take care of its responsibilities.”

One of HH's director elaborated on the tax review and volunteer management process. Once a year HH pays taxes and does audited returns. The new constitution has changed many things for them and there are additional taxes that will accompany devolution. Volunteers at HH are paid a small stipend, although no one is employed by HH. It is a policy of the government that you cannot stay with a person for three months if you are not employed. This is required because of statutory reductions.

HH decides which challenges to address through a system of prospective cases who reach out to the organization and problems and cases they find. They are often presented cases where people come into the office but sometimes religious leaders on the ground or volunteers will report the concerns. Before HH takes any action they assess and determine the issue for themselves on the ground. In most cases, there is a situation where the children might be orphaned or both parents might be there but the situation is terrible and the children cannot go to school.

On average HH has about 5-7 volunteers helping at any given time. Usually volunteers are students. Some are ongoing volunteers who leave HH temporarily during school. Volunteers help to drive students and complete a variety of different tasks.

To raise funds HH does outreach to friends and partners, some sponsors are international and some are domestic. There is a full process of writing the story of a child, posting stories of children and sharing them with prospective supporters. The sponsors then chose to give one-time, short-term or long term gifts. Sponsoring a child is about 1500 to 2000 per month. HH is sponsoring 200 children now. The sponsorship covers feeding the child breakfast and lunch during school, and paying school fees for uniforms and shoes.

One time gifts are used for administrative costs. HH is in the process of expanding where the money goes so that sponsors know some supports the volunteers. Volunteers in HH must be

provided lunch, transportation, a small stipend. The stipend for a volunteer is between 3000 - 7000 Kenyan shillings a month.

One of the managers is a missionary and is paid by World Mission Prayer League. The Bookkeeper is paid 10000 monthly. The directors are paid 15000 monthly. Funds also correct other problems that schools are facing and in the past have even supported building renovations HH says that much of the fees however, go to the children.

The biggest challenge for HH is sustainability of their funding streams. There is a concern of what happens to children if something happens in the global arena and how funds can be saved to devise a sustainable project that can be income generating. Sometimes, sponsors support and after one to three years decide to stop sponsoring the students. There is a partner organisation in the United States called “Hope for Living” that supports several children. HH also gathers artefacts from partner clubs which are sold abroad.

HH mission and development associate from the United States works in conjunction with the director to research for grant proposals. She splits her time fundraising for the Ministry of Deaconesses as well. She often connects with friends back home to find funding for HH. She led creation of bible clubs at Prince of Peace that are held every Friday morning for the children.

Some of the fundraising she conducts is large-scale, and involves foreign aid agencies. She is also personally building a library for the school. She does speaking engagements in the United States and sells beads. Ten percent of funds go to HH. She travels to the United States and speaks to different congregations, senior citizen centres, friends, pastors. She is currently building a vision for more grants and contemplating a fundraiser. She is also developing new connections with Kenyan organisations.

HH management says that their budget has not been very defined. Now they are working on creating general donations since sponsors money is for students but may need to be used for other services. This is something they are discussing at board meetings.

There is a recent government policy that CBOs must have a permanent employee. HH is in the process of figuring out how to handle it, since they currently do not have any employees but rather volunteers who serve temporarily. There are many needs they are addressing but few resources to serve them all. The social challenges they address include poverty, HIV/AIDS, hunger, mental and physical disabilities, physical injuries, peer influence of criminal activity with people in class one, two and three, sexual abuse, drug abuse, cocaine, heroin, illicit brew and prostitution. Although HH serves people who do not go to the ELCK, there are those who are affiliated with the church and say they need support. HH is considering expanding to pastoral children who cannot go to school.

HH is currently renting its office space, but if it had its own premises it would cut down costs. PPA has a baby class, nursery, pre-unit to standard class 1-3. One director shared that the social challenges of some of the students are mostly boys who become beggars or encounter sexual abuse. HH is considering expanding PPA to also be a rescue centre because of challenges. A recent rift in the relationship with the church has caused HH headquarters to move creating instability and causing management to adjust a bit.

“it is not so easy,”

Sometimes, the director may have to request from friends to build the amount to support the students because funds can be difficult to establish. The director elaborates that “it is not so easy,” to get sponsors. She explains that potential sponsors need to hear the presentation and then see a video because they usually have never been to Nairobi slums and do not understand the level of struggle. After seeing a presentation, they may feel touched and agree to sponsor. Even after that agreement, there must be serious follow-up to sustain sponsorships. There is a main HH board

member in the United States who serves as a link to the sponsors there and follow-up with them. They seek updates from there to the office in Nairobi. Currently people do not sign a contract for sponsorships, although this is something they are considering.

Volunteers at HH conduct follow-ups for students in Nairobi via home visits for mothers and children at home and gather information at the field. Then they return the office to complete reports on what they saw. Information can include the number of children in the school, number of people suffering from a specific disease in the school, a family's challenges. Information is acquired in order for sponsors can get information on how to assist the families collected for donors to get information.

Sponsors send clothes, books, pencils and anything that they have to support the children. Challenges families face include lack of food, lack of school fees and lack of clothes. Most of the children have one meal a day and usually don't have food. Parents are unemployed or are disease-ridden to a degree that limits their ability to work or nullifies it.

Volunteers who are newer to HH say it can be a challenge to navigate places they have never been to before and sometimes families expect you to bring something. They say that there is a lack of resources to do what is needed. They also provide support through counselling and spiritual guidance.

Volunteers build relationships with the families they visit making sure they are healthy. They call the family, check environment, get to know how they are doing, and check on business to assess how families are doing. They are the on-the-ground eyes for seeing if there is a need for money or other support then they bring back reports to the office.

Volunteer visits are usually infrequent. They mostly work through assisting the teachers, teaching sometimes or helping with marking. They check on families who have taken loans for micro-businesses and check to see who the business is doing. They take photos of children seeking sponsorships.

Communication with the families seeking sponsorship is difficult. HH meets with families in the office and tells them what they can do, starting small. Volunteers conduct the interviews to families who request them. HH interviews learn of the families' background, money, issues, why are the issues there and how they can be addressed. Then volunteers visit their home to verify, meet the child and take a photo. The information is gathered and prepared for a sponsor.

There are volunteers in the organisation who had doubts about the benefits of community schools, noting that community schools can be easily started and many of them are shams. Other volunteers defended community schools sharing how parents felt very supported and that children have something to do as well as exposure to so much outside of the slums.

Those who felt a community school can be a negative thing agreed that compared to other schools around PPA is not bad, but schools are incredibly bad. One employee brought in the perspective of teachers' role in the quality of education sharing the feeling that the teachers are doing their best, but a program is needed to follow. The staff has differing perspectives with the management on what can be improved about the staff's responsibilities because volunteers have to juggle multiple tasks that sometimes can be daunting.

In addition to delegation issues there are some sponsored children who do not have files causing some confusion about who is a part of the program. None of the volunteers has a specific job, and some of the volunteers feel overworked. The number of children being accepted is reaching levels that are too high, teachers not in control of who enters the class. HH's management seems to be absorbing more than it can handle.

HH faces another challenge of fighting dependency syndrome. There is a delicate balance of advocating for sponsors to support students and reminding parents to remember that just because they are being sponsored does not mean that the sponsors are responsible for their children completely. Sponsors occasionally stop sending funds without warning or when the child still has education left. There is also no system for keeping this relationship in place.

Karama Academy

Karama Academy has historically been a part of the ELCK. Roughly three years ago, the school was known by another name and had only nine students. Some of the school had been burned down in the post-election violence of 2008. It has since been renovated, painted, and three toilets have been added. The school was in decline for many years before investors were approached about helping the school and changes were made, like the name, which became Karama.

When the now-accountant came as a missionary and education consultant in April 2013, there were two teachers and thirty students and the Head Teacher had left along with other teachers. She was sent to help with education initiatives in Kenya. She became the Interim-Head Teacher and she became accountant June of last year. She helped with the hiring of new teachers and helped advertise in the community with flyers. She attracted a lot of attention as a white person walking around Kibera. Now marketing for the school is mainly by word of mouth. She has tried to launch some programs including a chapel service they do once a week Thursday morning with the school teacher. There are trainings, staff meetings.

Though still in the process of registering KA as a community school, they have to go through several processes. A public health officer has assessed the school by seeing whether the children's hygiene is good and the children are clean and also confirming if workers are hygienic, mostly the cooks. They checked the classroom size confirming that not overcrowded, and the children are healthy. Most of the requirements for registration have been met.

KA must complete a form for the school and manager education officer, giving information on the school's students, teachers, location, etc. The manager of KA is ELCK; the school is registered as a church school.

KA funds are from school fees and there are a large number of students sponsored by Heart to Heart. KA has a Pre-school and Primary school. There are 220 students and 12 teachers total.

Classes are from pre-unit to Class five. The Head Teacher says that as a community schools KA must build a reputation before they add all the grades, building the school is not an immediate endeavour. KA works to establish intimate relationships with its students to best shape them for the next level. There is a close relationship with the children that doesn't always happen in public schools.

KA's vision in the next three years is to make sure we have educators that teach very well. They want to continue to build a stronger foundation for the youth. KA sees it school as a place where other resources can be provided to children: food, clothing, partnerships with NGOs and large companies. The children served are mostly from Kibera. People go a step ahead because these children are coming; it is widely known that children from this area are in need.

KA's administration expresses that without HH most of the children would be at home and not learning. They believe that to be a top institution you need qualified staff to make sure the children get what they want and make sure they get food. The Head Teacher says "We give them the base."

One teacher expressed that the education children are given is a good education. The space is good for the kids, there is food they are offered and teachers are qualified. The teachers, however, usually cover several subjects. One teacher can teach math, English, Kiswahili, science, social studies, Christian religious education and physical education.

"As kids they learn everything through one person so they will understand me more so they don't have to get used to different teaching styles."

The Head Teacher administrates school programs, ensures school is in compliance with government laws and regulations, provides vision and professional leadership of the school to maintain its success and ensure high quality education. He also promotes the aims of the school through implementing the policies of the board of directors and manages the resources and the building. He fosters an environment where staff and pupils can attain their full potential, ensures

that systems for monitoring and developing quality assurance of teaching and learning and that requirements for the national curriculum are met. Promote the effective management of pupils' behaviour. He establishes effective assessment recording and reporting systems school activities.

“We would like children to share the book but someone might not do their own work.”

The Head Teacher elaborated that challenges coming with the position are mostly concerning resources. KA is serving a community where they cannot completely provide for the children as well as the classroom where textbooks are very few which leads to some cheating: “We would like children to share the book but someone might not do their own work,” says the Head Teacher.

Schools fees are another major challenge, because often they are not paid timely if at all. The Head Teacher says the fees may be paid through trickery. He said getting the proper fees for the school is a process and that “one must work to gain fees”. To counteract this challenge KA enhanced their communication with parents. They now use an integrative approach with all those involved in the education system. They believe that learning involves the teacher, parent and the pupil and have seen that this process works. For example, the administration informs parents once school has started that it is time to pay a fee. KA has also developed an initiative where they chose one parent to represent the class, that parent during meetings will convey the challenges to other teachers.

Children at the school face severe challenges at home according to teachers at KA. The security is bad in Kibera, making it hard for teachers to ask them to come to school early. The children are surrounded by immorality: drug abusers, prostitution and families fighting. The poverty level is high. The students may not eat depending on the day. The food helps bring them in to the

school. The children also have general hygiene challenges. Sponsored children are given a uniform, but only once. The parent cannot afford to buy a new uniform if it is destroyed.

“Parents will do what they can.”

Some parents are not paying any school fees, and they do not put any effort into what their children are learning.. About 80% of students are paying fees. Cash flow gets a lot slower and you need to get the money *when you can*.

KA is still in the process of becoming an officially registered school. Administration expresses that doing things the honest way makes things take a lot longer. Sometimes an official you need during the application process wants *a token of appreciation* in addition to services, in other words, some officials want a bribe.

The account saves money the school receives to preserve funds. One challenge at the school is that the resources are not enough: There could be more textbooks, PE balls, playing kits. However, there are enough stationaries, board chalk pens and books. One teacher echoed this sentiment saying that it is not that hard to teach with the materials that are available, but it is a challenge for the students though, who have to share. Time is wasted as a result.

Teachers say that the challenges their students are facing are many. Most children are orphans, so they live a life where they are struggling so the parent does not have time to follow-up with the child's performance. Most parents cannot afford to buy textbooks.

One KA teacher express that among the roles of KA are buying textbooks for them, feeding the students, nurturing them and helping them find talents. Teachers usually adapt what they have to overcome textbook challenges. One teacher tries to organise students so they can share more effectively. Students come from areas where the cases of crime are very high. He believes KA's emphasis on religious elements and moral values helps distract students from crime and makes them more aware of what they are doing. He also tells children, if you don't have a job you can waste your talents.

Another teacher feels that resources are not enough. The desks are there but they need books, pens, writing planning resources, give them letters to buy books: writing and textbooks the children cannot buy. If they can't they just use their school books. Teaching is difficult. Challenge how to teach children: 18 children with only 5 textbooks so they have to share.

And when they share they copy from others and they copy from their friends which distorts who is prepared in class. They have one book they mix the notes. Children will stay out until they come with books. Lack of materials they cannot adequately prepare. Some children are sponsored. HH supplies those children with books once but it does not extend to the other students. Most Kids come from Kibera and some are dirty, not taking food and facing other challenges for those paying school fees, some pay late, such a child will be sent home and when they came back the teacher has a lot to cover.

KA funds are from school fees and there are a large number of students sponsored by HH. KA has a pre-school and primary school. There are 220 students and 12 teachers total. Classes are from pre-unit to Class 5. As a community schools have to build a reputation before they add all the grades, building the school is not an immediate endeavour. Children are moved up each year. KA works to establish intimate relationships with its students to best shape them for the next level. There is a close relationship with the children that doesn't always happen in public schools.

KA's vision in the next three years is to make sure we have educators that teach very well. They want to continue to build a stronger foundation for the youth. KA sees it school as a place where other resources can be provided to children: food, clothing, partnerships with NGOs and large companies. The children served are mostly from Kibera. People go a step ahead because these children are coming.

All five of the women were Kibera residents and expressed striking similarities in their struggles with poverty Kibera's slums. Consistent was the issue of hunger. Mothers did not have enough if any food at home. For the children, coming to school was the other times they could eat. Another challenge was the job search. It is difficult for women to find steady employment making paying for rent, school fees, food and clothing a struggle.

One of the women revealed other challenges in Kibera like security, diseases, disability and poor surroundings for children to grow around. She said being at school keeps her child away from the negative influences of the slum like drug abuse. At school, her children are secure from the outside. She has avoided public schools because she felt they were over-crowded and the teacher-student relationship was poor. She has seen a difference in the children since they have been at Karama. The students have learned to express themselves about things they would usually conceal in the past.

Prince of Peace Academy

“[Raising] the standard of living for the children.”

The Head Teacher sees the community school as “[raising] the standard of living for the children.” There are 210 children with 150 who are sponsored and 60 who are sponsored. Next year they are planning on changing the uniforms to look more appealing. PPA offers food for their students twice a day, at lunchtime and break time. HH volunteers will also bring food to parents homes sometimes, which makes parents happier.

“They lick the plate.”

There is a nurse from the ELCK who visits three times a week to check up on the children. Sometimes community nurses will check on the children as well. Most children do not eat anything at home, so the school will be the only place they receive a meal.

The school also increases standards of moral behaviour for the youth. Some children have a habit of stealing from others and may even take a cash from parents to spend on food. The school discourages negative behaviour and teaches christian principles through CRE. PPA is about 600 shillings a month to attend, but still shares the major challenge that KA faces: parents paying school fees. Some parents are not paying and the parents who do pay are paying very little.

PPA is also facing a challenge on resource materials. The Head Teacher shared that there are not enough textbooks and that class space is very limited so teachers must utilise the resources that they have to teach the children the best way they can. Most children in the school are from the slums and are missing a father, a mother, or have neither and are raised by a guardian. Sometimes, the guardian does not have work or enough clothing for the child.

Teachers at PPA echoed the Head Teacher's sentiments about what the school provides for its students. They noted that the school serves as a resource for community intervention. One teacher shared a story about a child in class 1 who was raped. A sponsor followed-up with the case and mother was given money to take care of the child. She shared that occasionally, a disease — like measles — will break out and affect several children. Sponsors can step in and support children being taken to the hospital. Money was also given to a family whose house was burned down.

One teacher expressed that she has seen a *visible change* in the children in that their minds have broadened with professional aspirations and religious faith. The children are now more spiritual as well, expressing a belief that God is there for them. Some children want to be teachers, pilots and other professions. The school also exposes children to surroundings outside the slums: they have been taken to the Giraffe Centre, the National Museum, Jomo-Kenyatta International Airport supported by sponsors. The children are now putting their minds into education.

Other challenges for PPA mostly concern finances. Most parents cannot afford to buy books so the school will sometimes buy books for the children textbooks and exercise books. PPA currently rents a space and is looking to own its own space. One teacher expressed that it is very

difficult to work with parents on a financial and personal level. Some parents are bad examples for children because they use drugs and foul language around them while the school is trying to steer children away from that influence. Some parents also insist that the school take care of all the needs of the children and become dependent on the school's services. Some parents have even insisted that their own money is not worth investing in school accusing teachers of not using money to assist children.

Outside of finances: the school is overcrowded. There are 6 classrooms for seven classes. Two teachers are in one classroom that has 56 students, it is split but the two teachers are teaching simultaneously. The approximate student to teacher ratio according to the Head Teacher was about 44 students to one teacher. One teacher took on two classes because she has experience with overcrowding. There is a plan in place to expand however.

“building their dreams”

All children are from the slums, most being from Kawangware. Some children were literally invited to the school from the street. She has seen a tangible change in the children from when they started. Since being at the school, now they are “building their dreams” and want to be doctors and teachers. One teacher said some parents avoid public school because the teachers there “don’t care” about the children enough to establish one-on-one relationship. PPA works to build that relationship, show that the teachers care and will send volunteers who work with the families and the problems they are facing.

The students in pre-unit class are mostly 4 and 5, although there are some 7 year-olds and even 10 year-olds because children have been delayed in coming to school. One teacher says that a challenge in teaching comes with the children are at varying levels of learning. Some children are illiterate. She works closely with students to determine how they can perform better in areas where they are deficient and works hard to invest in the child.

Prince of Peace Parents Perspectives

All the parents sampled were residents of Kawangware. Parents tended to enjoy PPA because of its high quality teacher-student interaction, the food provided and what seemed to be most important was the affordability. High costs and low quality teaching at public schools drove these parents to seek other alternatives. School fees still prove to be an occasional challenge for parents even at PPA.

The homes of the children are challenged by a lack of food, overcrowding, a lack of clothing, aimlessness, drug use, and abuse from others. Some guardians were not biological parents but instead grandmothers who were taking care of the children for a short time.

Most of the parents sampled said that the school is a substantially positive force in the child's life for their physical and mental health. They look bigger and are pushing themselves to succeed academically.

Conclusions and Recommendations

Objective 1: Describe Kenya's policies relating to educational development

Reviewing Kenya's policies has shown a history of indigenous populations slowly being stripped from customs that passed down practical information about their surroundings and their heritage while being cleaved to institutions that alienated them from their culture. This was not a clean process, as there has always been and in fact still remains a push for indigenous heritage to be a larger part of Kenyan curricula. Unfortunately, the social mobility western institutions offered in colonial Kenya and the credibility of western institutions in a contemporary context have stifled the strength of these initiatives.

Contemporary policies found in the 2010 Constitution and Vision 2030 seem promising but are lacking in substance. Although the Constitution guarantees every Kenyan the right to education, limited resources have rendered the laws almost null. There is no mention in the constitution of how this matter will be addressed or can be addressed. Vision 2030 begins to address the matter expressing the goal to add more teachers and rebuild dilapidated schools. This too seems a bit hollow, in that the Kenyan government has expressed the desire to add more teachers since independence. Also, what is the use of rehabilitating schools in underserved areas if the children do not have the resources to attend the school in the first place. The initiative with the most promise was the voucher system program, which addresses the major obstacle in Kenyan education: access. However, even this initiative provides dubious promise as the web link does not have a narrower timeframe or a designation for the amount of money being dedicated to this goal. The efficacy is put into question further by the implementation of the voucher system in the five poorest districts.

The initiative may be more affective if the Ministry of Education placed the vouchers in districts that are not the most destitute but still have children who are able to benefit from the program. The Education Ministry should define the parameters of the vouchers as something to

ween individuals off of as time progresses. This way the government will not invest directly in developing a dependency syndrome in its citizens.

Finally, Kenyan history of educational development has shown a continual reluctance of the government to support the local initiatives of Kenya's population. The Education Ministry should amend the education act to allow the Ministry to offer financial support to community schools, which are currently seen as unaided. Aiding these schools rather than fostering competition between public and community schools will ultimately benefit the primary benefactors — the children — more. It is common knowledge that not all community schools are created equally and that some are mismanaged economically. The parliament should fund a task force to determine what qualities the strongest community schools have and then use that as a template to determine which community schools the government should support financially.

Objective 2: Establish the role of Community Based Organizations in educational development

Community Based Organisations have a very unique role to play in educational development. A major role is their ability to use respective prestige and broad-based local and international relationships to leverage serious funding to underserved communities. HH utilised connections in Europe and North America to fund initiatives for people the management were intimately connected to in terms of concern and vision for uplift. These organisations can also raise the importance of particular concerns on an international level depending on the range of their influence. They become a trusted source for sympathetic individuals to support communities where the Kenyan government is unable or unwilling to serve them. CBOs are centres where resources are organised and then channeled into areas of need.

They also face the prospect of hurting development if they are controlled by corrupt leaders who can siphon the funds for themselves or distort their intentions with the money. The subjects I researched did not do this, but shared with me that some organisations will do those things. Finally,

CBOs are able to support other local initiatives. HH is directing sponsorships for 50% of KA's students. Without this support, KA would not be in the position it is today, which allows them to educate more children in Kibera.

In my discussions with the management at HH, they shared that devolution had added new taxes that must be paid making it harder for CBOs to exist than it was in the past. I recommend that Nairobi County government conduct an assessment of successful and promising CBOs in the area that are doing good work in areas the government is unwilling or unable to do particularly in education. After conducting this assessment, the government should lend tax breaks to CBOs that fit this mould. This will incentivise emerging CBOs to work harder and achieve a status where they do not pay as much taxes. It is logical for the county government to support the initiatives because the CBOs are actively providing services to people for the government — that is a valuable service. I recommend that all county governments do this survey so that they can become a stronger area and the citizens feel excited to be a part of a government that works in conjunction with them. I do not recommend that the national government complete this task because it would be too expensive and there would be too much micro-management. The national government should be more focused on security and trade relations.

In regards to the policies, Kenyan community education initiatives have historically faced vicious undergirding by their own government. From colonialism to independence and beyond, the government has wished the death of community-built schools. Perhaps if the newly-independent government used burgeoning Harambee schools to measure why communities wanted to see this growth and why that made the sacrifice to create the schools, they would have learned something important about making education better. Why wouldn't it work to invest in the schools and make them better rather than wish for their demise while hypocritically providing support to them? Part of the critique of Harambee schools in the 1960s was that their lack of resources rendered them more of something harmful to students than helpful to them. Schools had limited financial support, poorly

educated and trained staff and very overcrowded classrooms. However, these were similar challenges the public schools were facing. The Kenyan government could have supported without being rigid in its own perspectives of the correct policies. They should have invested more in supporting the political will of the people. They should act on that opportunity today.

Objective 3: Describe Heart to Heart's management and operations process.

In regards to their educational startup community school -- PPA -- HH has done an excellent job of ensuring quality education. In my conversations with the parents and guardians of children at Prince of Peace Academy, they lauded the care that teachers put into their students and saw this as an essential part of the children's educational development. Interviewing the administration as well as the teaching staff at PPA revealed that Heart to Heart has high standards of instructors that are working with the students you serve. The teachers show a willingness and comfort with doing the hard work necessary to work with the children. In addition to the basic education necessities, PPA conducted field trips for the children to see something outside the slums. This was vital in the children's formation of their ambitions and the scope of other things in the world.

Another positive of Heart to Heart's management is the strength of its people-oriented culture. Heart to Heart made a point to comfort those it served when people walked in the office. You would feed them and their children as well as talk with them in the conference room. Heart to Heart's partners: Karama Academy, TUFTs, etc. were clearly excited to work with the organisation and appreciated what Heart to Heart was able to provide for them. This will be essential as the organisation develops. I could tell that the central focus of the people here were serving the communities. It was not gathering as much money as possible or building salaries for the administration — which is important but often exploited. When funds were tight, the organisation dedicated as much as it could to the communities.

Despite all of these accomplishments, the organisation does have several areas for improvement. I learned from the few meetings the organisation conducted, there needs to be an increased frequency of team coordination. The meetings, which were a recent initiative, only happened once a week and sometimes would not happen at all. Meetings help to establish specific tasks for specific people to ease work-load and stress level. These struggles were complained about often by the staff.

Another thing that HH needs to organise is its sponsorships. Currently, the CBO has no binding agreement between sponsors and themselves. This made it difficult to help all the children they served when a sponsor would stop sending money without warning. By stabilising its income-streams, it can make more effective plans for program expansion and organisation growth. One way to do this is to create contracts between HH and Sponsors or sponsor organisations so that there is a clear and consistent source of money, which is currently not done. This will result in easier financial planning and less emotionally uncomfortable discussions. Heart to Heart should seek pro bono legal advice.

Sometimes the culture at HH is a bit too people-oriented, because its service appetite exceeds its operational budget. A child will be brought into sponsorship when there are not enough funds to cover them, especially when some sponsors pull out. When sponsors do pull out Heart to Heart has not compiled a list of what went wrong for sponsors to back out to determine how this will not happen again. Ultimately, I see a lack of organisation sustainability if the organisation accepts everyone who comes in. This is not a lasting model and is not in the best interests of the children Heart to Heart is helping.

There seems to be an underutilisation of volunteers and administration. HH hosted visitors from other countries letting them play with children and eat and see the slums, but we did not ask them to help out with other volunteer tasks. If Heart to Heart keeps in touch with their previous volunteers, follow-up with them sending the newsletter and request they send volunteers to them

they could save a lot of personal time. The responsibilities of the organisation were not delegated effectively. Some people took too much work for themselves while others spent too much time casually talking in the office or on social media networks unrelated to HH. Time is money. How we dedicate our time has a direct impact on how we are impacting the children we want to help.

The organisation's heart is in the right place. Tightening its delegation of tasks, concentrating its philanthropic pursuits and establishing a vision for the near future will establish a trajectory of faster growth and expansion. But if children are added without the funds to support them and the organisation does not expand responsibilities to others, it can implode.

Objective 4: Identify the social challenges that community schools alleviate for their students

There are several social challenges that the community schools: both KA and PPA alleviated for the impoverished students that attended. The major challenge was hunger. The regular food served at break time and lunch time was often the only meal that the students had during the day. Their parents had irregular jobs and therefore, money was often scarce at home. Indeed, one of the factors that kept students attending school was the fact that they would be fed there. The community schools also provided higher standards of hygiene. The students come from homes where there may not be sufficient plumbing and the water sources are dirty. Both schools encouraged hand-washing before eating. KA was more effective with hygiene in that it had several toilets for boys and girls respectively that were routinely cleaned. PPA is working towards increasing the standards of its facilities but currently has a small outhouse with a boy area and a girl area. A line usually forms in front of the outhouse leading the children to decide to urinate in the surrounding area.

The major social challenge that the schools are able to alleviate is the lack of educational opportunities. The schools provide opportunities for children who were previously idle, begging or committing crimes. Although the quality of education is something steadily growing, it is a better alternative to no education at all. The education also had a religious component to it, inspiring

children to hold themselves to a higher moral standard by teaching them not to steal. PPA has a bible club that students participate in to learn more about Christianity. Sometimes, the students go on excursions outside the slums which has expanded their ambitions and desires for success.

Community schools have an integral role in patching the holes in education, nutrition and other basic needs that the Kenyan government is not yet providing to its people. There is severe need. There is also vast potential. The Kenyan government on a national and county level should see the value that community schools and CBOs play in their role serving the community. The Kenyan government should develop sustained ways to support these initiatives in the ways I proposed in Objective 1 and 2. Utilising these organisations will give the government the chance to regain the faith of its people and innovatively provide the social services many of its people desperately need. Combining the resources of the government with the will and vision of the people can shift Kenya into a more positive growth trajectory.